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LEVEL ONE

An Episcopal miscellany reflecting the ministry of the faithful throughout the Anglican Communion.

EDITORIAL

Dear TAD Family:

The scriptural word "angel" is from the Greek *angelos* which literally means "messenger." This Fall edition of TAD should be reaching you at the Festival of St Michael and All Angels, and the message of Michaelmas features prominently in its pages and on the back cover.

We salute the completion and consecration of the Cathedral of St Peter and St Paul which will occur on St Michael's Day—83 years to the date of the laying of its foundation stone. The breath-taking view of the Nave of the Cathedral greets our readers on the front cover.

We trust you will enjoy reading this issue of TAD as much as we have enjoyed putting it together for you, our faithful readers.

C. Frederick Barbee

The Rev C. Frederick Barbee
Editor

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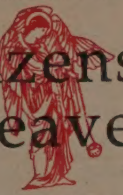
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Citizens of Heaven



WE ARE NOT CITIZENS of this world trying to make our way to heaven; we are citizens of heaven trying to make our way through this world.

That radical Christian insight can be life-changing. We are not to live so as to earn God's love, inherit heaven, and purchase our salvation. All those are given to us as gifts: gifts bought by Jesus on the cross and handed over to us. We are to live as God's redeemed, as heirs of heaven, and as citizens of another land: the Kingdom of God. The worst sin is not failure or being outvoted or losing, as the world tells us. We live as those who are on a journey home: a home we know will have the lights on and the door open and our Father waiting for us when we arrive. That means in all adversity our worship of God is joyful, our life is hopeful, our future is secure. There is nothing we can lose on earth that can rob us of the treasures God has given us and will give us.

—The Very Rev Joel Pugh

Herbert O'Driscoll on. . .

The Armies of the Lord

ON AT LEAST THREE occasion in my life I have been encountered by an angel. The first was a figure in a dream, the second was disguised as a stocky, middle-aged priest, and the third was not visible but helped me make a decision.

The dream came when I was a child, a very sick child considering the medical resources of those days. In the delirium of fever I found myself within a great circle of high mountains. In my memory those mountains are extraordinarily similar to a range of the Rockies among which I live today, forty-five years later. There came a light moving along the peaks of the mountains. In the dream a voice called out of the light, and somehow I was given a way out, given comfort — maybe, for all I know — given life, if that dream was coincident with the breaking of the fever.

Some years later, when I was in my upper teens and struggling with what the future might be, there came a new Rector to our parish. He had a fine mind, a warm personality, and a good sense of humor. I enjoyed being in his library. He listened to the fervent opinions of youth and gently inserted reality into the pauses for breath! I enjoyed his company, respected him, and came to love him, even though by that time I had left the country and got married and had a family of my own.

Not long after I had left Ireland and came to Canada, I was back on holiday in the old country and an opportunity arose for me to stay there. I had to make a decision. One day I was near one of the ancient seventh-century beehive-type hermitages that are all over Ireland. I crawled in through the low entrance and sat on the gravelled floor. I knew that thirteen-hundred years before me someone had meditated and prayed there. So, likewise, did I. In that quietness and memory and presence I was helped to make a decision.

I have spoken of personal experiences, but I have also spoken

of angels. I believe that the question, Are angels real?, is the wrong question. If we ask, What realities are being expressed in the Bible when it tells us of angels?, I believe we are asking the right question.

Let's begin at a point which seems a long way from angels but, I believe, very much connected with them. Since human life began, there has always been a universal hunger for intermediaries to bridge what seems the vast gulf between humanity and God.

In Judaism there is, of course, the absolute insistence on the one God. But here also is the tradition of angels. They appear in both testaments of the Bible. Very often they are referred to as a vast host. In Genesis 28:10-12, Jacob goes to sleep in Beth-el and he dreams. On the great ladder which joins earth to heaven, the angels ascend and descend. At the top stands God Himself. Notice again how the angels fill in the role of intermediary. There is a hint almost of protection, insofar as Jacob could not alone come into the presence of God.

St John 1:47-51 tells of the first encounters of Jesus and the disciples. Nathanael is astonished when Jesus refers to him as if He already knows him. But Jesus counters his astonishment. He promises Nathanael that the horizons of his mind will be pushed back much further than that. He will see "the angels of God ascending and descending upon the Son of man."

It is in the Revelation passage that shadows fall across the concept of angels in the revelation to St John the Divine, 12:7-9.



Great they may be, superior to mortals they may be, but they, too, can fall. They, too, can taste pride, hatred, enmity. They, too, can know the agony of conflict. Something very salutary is being taught in this passage. We are learning that evil is not to be underestimated. The glory that we consider the poverty of the great angelic figures can be twisted and redirected towards rebellion and rejection against God. Nowhere is this more magnificently shown than in the great classic English poem, *Paradise Lost*, by John Milton, and in the huge bronze sculpture on the walls of Coventry Cathedral.

In *Paradise Lost* the fallen angel Satan has about him a dark magnificence. There is pride, courage, eloquence, dignity, and a tragic greatness. The same is true of the Coventry sculpture. Satan is recumbent beneath Michael, the archangel. They have struggled, and to this point Michael has won. But both faces look very much alike. There is in both a power, a strength, a resilience hard to differentiate. Satan is only partially vanquished. He is fallen but not wholly prostrate. One elbow is stubbornly supporting him. The struggle is never over. What is being communicated to us is the same warning implied in Luke's description of our Lord's temptation. Luke ends the encounter by telling us that the devil "departed from him *until an opportune time.*" Within each one of us—in every relationship, institution, community, political system—the dark angel waits for another visit to us "at an opportune time." Always there is the warning to take the dark angelic power seriously, not to think that it is ever fully dealt with.

As we look at the presence of angels, we might consider what elements in our own lives may be the disguises under which the angelic approaches us.

We begin by taking the most common function of angels in Scripture. Angels are the means by which people receive messages. Because we have certain images of angels as tall, resplendent, winged figures surrounded by light, we might be surprised if we could talk to people in the Bible who received a message "from an angel." Perhaps Joseph would say to us that it was the dream itself, the intuition of danger itself, which was "the angel" warning him to take his wife and child out of Bethlehem. To say this is in no way to diminish the reality of the experience.



Yet again, is it not possible to see in the great angelic figures symbols of realities that are eternal? Take, for instance, the archangel Raphael. We encounter Raphael in one of the apocryphal books of the Bible, the book called Tobit. Raphael is known as the healer of the earth. We live in an age when the wings of Raphael are spread far across the earth in the growing, renewed concern for the planet. The late twentieth century

is indeed Raphael's hour, if we wish to use such language.

The archangel Uriel, again named in the Apocrypha, is linked with our experience of death. In an age when there is intense concern for the dying, when there is great interest in near-death experiences, is it not reasonable to consider this era one of great activity on the part of this majestic spiritual figure, whose reality we are acknowledging but in ways that our secular minds do not link with such spiritual realities?

For Our Lord, angels were an acknowledged part of normal experience. He once spoke of angels as beings who are capable of enjoying the vision of God in His presence. At all the key moments of our Lord's earthly life, reference is made to angels. His birth is announced by Gabriel. As He wrestles in the desert with the many possibilities for His future ministry, His assistance is defined as that of angels. In the ghastly fear and loneliness of Gethsemane it is said that "there appeared to Him an angel from heaven, strengthening Him." His resurrection is witnessed by angels, so both Matthew and John tell us.

To me, the glory of angels is that they are the Bible's way of telling us some immensely important things about ourselves. I want to share an insight I first heard from John Macquarrie of Oxford. Speaking of angels, he referred to the immense anxiety in this age about our place in the universe. We are spending millions to probe as far as possible into the universe. We are desperately anxious, and paradoxically slightly afraid to discover that we are not alone.



The Bible has long ago responded to our anxiety about being alone in the universe. It replies with a resounding *No!* It tries to get us to see that our human lives are lived in a vast context, unimaginably greater than visual and tangible evidence can reveal. God reveals to us the vastness of the physical universe. Within the next few years God is about to give us a present of a new telescope in space which will push back our horizons many times. But no telescope, no lens, and no transmitter can reach from the physical universe into the immense reality which surrounds and pervades and impinges upon it every moment of every day. That greater real-

ity is the spiritual creation, the domain of God. To say that this is the domain of God is not enough. Both the physical and the spiritual are his domain.

If any of these groping words are true, then angels are the way by which we are given access to the spiritual, even while we are still creatures of time and space. Yet, just as God Himself took on human shape when He came among us, so I am sure that those mysterious messengers and guardians we call angels likewise take earthly shape and voice. You and I have been spoken to by angels, but we saw no resplendent figure, and no great wings lay furled in blazing light. We perhaps held a letter in our hands or a telephone at our ear, or looked across a restaurant table into someone's eyes, and we were addressed. We had a dream, or stood watching a sunset, or asked for advice, or sat by a hospital bed, or saw an expression change on a loved one's face. We experienced great fear or pain or pressure and found that somehow grace was given to survive. In all such moments we experienced what the culture and images and thought-forms of the Bible name an angel. What is of supreme importance is that we have the wisdom to give these moments the same name.

✣ ✣ ✣

—*A Year of the Lord*, by Herbert O'Driscoll, former Warden of The College of Preachers, Washington Cathedral, and Dean of Christ Church Cathedral, Vancouver.

O GIVE THANKS UNTO THE GOD OF HEAVEN: FOR HIS MERCY ENDURETH FOR EVER. *Psalm 136:26*

September 29 . . .

All Angels



...That undisturbed song of pure consent,
Ay sung before the sapphire-coloured throne
To Him that sits thereon,
With saintly shout and solemn jubilee,
Where the bright Seraphim in burning row,
Their loud uplifted angel-trumpets blow,
And the Cherubic host in thousand quires
Touch their immortal harps of golden wires...
O may we soon again renew that song,
And keep in tune with heaven, 'til God ere long
To his celestial consort us unite,
to live with Him, and sing in endless morn of light.

—John Milton: *At a Solemn Music*

Sorry, Bishop, But the Rector is on . . .

THE EDITOR OF THE "Letters to the Editor" section of the *London Times* was being interviewed by National Public Radio. The subject was the types of letters to the Editor which have engendered the most response in the *London Times*.

The Editor recalled that shortly after World War I he received a letter from the Rector of a village church who explained that his horse, which had recently died, was named "Ministry" so that whenever the Bishop called, his secretary could advise the Bishop that the Rector was out exercising his Ministry.

In his letter to the Editor, the Rector was seeking suggestions for a name for his new horse.

The editor of the *Times* said that the response was overwhelming and was even picked up by the BBC.

Readers suggested that the new horse be named "Grace" so that when the Bishop called he could be advised that the Rector had fallen from Grace. It was suggested that the horse be named "Sabbatical" so that the Bishop could be advised that the Rector was on Sabbatical.

Many other suggestions came in and the Rector ultimately decided to name his new horse "Retreat."

—J. William Newbold

O Zion, Haste...

Thy Mission High Fulfilling

Recent visits by TAD'S Editor to fifteen Episcopal parishes yielded much good news about the state of the Church and the work being done through these congregations toward the fulfilling of Christ's Great Commission (St Matthew 28:19).

THY MISSION HIGH FULFILLING is a series which focuses on the worship, education, and mission of these parishes in order to inform and inspire the larger Church with their vision in this Decade of Evangelism. The series title is from the great missionary hymn found at number 539 in the Hymnal.

"A SOCIETY CHURCH with a social conscience," is how one New Orleans Episcopalian defined Trinity Church. Located in the historic Garden District, this 3,000-member parish is known for its outreach program based on the Vincent Memorial Legacy, a bequest of Hugh E. Vincent to Trinity Church as a memorial to his mother and father. In response to Our Lord's mandate to extend His caring love to the world, the fund supports human service programs, states Trinity's rector, the Rev Hill C. Riddle, a gifted writer and frequent contributor to TAD.

Now in its ninth year, the program (together with other Trinity funds), has granted several million dollars to social service agencies.

A first-time Sunday visitor to Trinity will find lively, if modest, congregations present for the two morning services of Holy Communion. The first, in the Chapel, is followed by education classes for children and adults, and the service in the church includes

"renewal hymns" compiled by Adelaide Wisdom Benjamin and accompanied by a piano.

The relatively modest Sunday attendance for such a large membership is explained by the existence of a "second congregation" on Wednesday evenings, when worship is again offered on an informal basis. A just-completed parish hall and education complex will give Trinity "breathing room" for its extensive ministry programs and day school activities.

Minutes away geographically, but miles away liturgically, stands historic Christ Church Cathedral where one literally can "take a street-car to the door."

This beautiful Victorian Gothic church, the oldest non-Roman congregation within the Louisiana Territory, was formed in 1805 with the denominational assignment being made by a committee. Save for one vote, it would have been Presbyterian!

A stately, traditional liturgy is offered by a full church at 11 o'clock every Sunday. This service is sung by the Cathedral Choir under the direction of the Rev C. William Ziegenfuss, Canon



The Rev Hill C. Riddle

Precentor, whose exquisitely tasteful music program includes recitals and concert series as well as the extensive liturgical demands of this Cathedral Church.

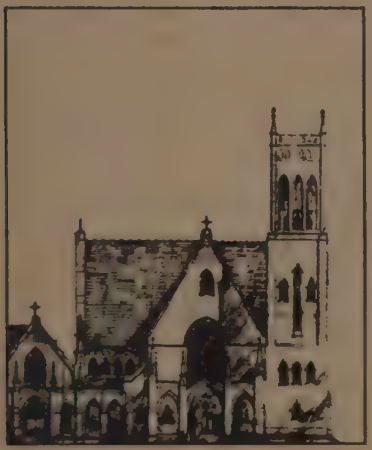
Faithful to the needs of all Cathedral members, the service schedule incorporates the historic liturgy of the Church every Sunday at 7:30 and a Family Eucharist at 9:00, in addition to the traditional Cathedral service at 11:00.

A daily Eucharist and the Daily Offices have been offered at Christ Church since the 1930s when the Very Rev William Nes was Dean. Dean Nes later became head of Nashotah House, but his liturgical heritage is still respected and maintained.

While worship "in the beauty of holiness" is at the heart of the Cathedral, teaching and outreach play an important part in its life.

In addition to the Sunday morning programs, weekday educational opportunities are available, including a Wednesday evening series of adult education. Outreach programs include both pastoral care and such community involvement as feeding and tutoring ministries and an AIDS care project.

When visitors come to New Orleans they rightly expect to find gracious Southern hospitality and incomparable cuisine. The women of the Cathedral have extended this hospitality to the coffee hour, which they have raised to the level of an art form. Here members, visitors, and newcomers find Christian fellowship served up alongside watercress and cucumber sandwiches, cheese straws, homemade pastries and pralines, shrimp and crab bites, chicory coffee, and a special punch, or whatever else might have struck the hostess' fancy. Many of these special recipes can be found in *The Cathedral Cooking School Cookbook* ($7.95). The Cathedral Cooking School is an annual event which plays to a packed house to raise funds for the Cathedral's ministry.



Christ Church Cathedral
New Orleans, Louisiana

And when you visit be sure to see the unique throne built for the Rt Rev Leonidas Polk by servants at his plantation in Napoleonville, Louisiana. Bishop Polk was elevated to the episcopate from the rectorship of nearby Trinity Church. This "Fighting Bishop of the Confederacy" was killed in action as he led a charge against Northern troops during the War Between the States and is interred in the Cathedral.

Church life in New Orleans is further enriched by the ministry of St Anna's Church on the edge of the famous French Quarter. This parish has experienced ten-fold growth to the present 325 under

the rectorship of the Rev Dr Robert John Dodwell, who describes St Anna's as a "lovely little Anglo-Catholic parish" where two celebrations of the Holy Eucharist have been offered every Sunday since 1846. Father Dodwell told TAD that when he arrived at St Anna's some twenty years ago it was the Bishop's intention to close it. Now St Anna's, according to the good Rector, sometimes has more at Mass than it has on its membership rolls. St Anna's is well-known for its adherence to the Associated Parish movement and is one of the few area churches where saints' days and holy days are kept without fail. The Rev Deacon Ormand Plater, who has written much on the concept of the perpetual diaconate, assists.

Communication to its membership is via *The AnnaGram*, a



The Rev Dr Dodwell

chatty, weekly leaflet containing pithy observations from the Rector's stall on all sorts of matters — secular as well as ecclesiastical. We at TAD look forward to receiving its highly opinionated news and views. It certainly is the most unique newsletter received by TAD (and we get 3,000 monthly!).

Next issue: TAD visits Florida.

MY BOUNDEN DUTY is to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom.

the Book of common prayer

Light

Lord, shall we not bring these gifts to Your service?
Shall we not bring to Your service all our powers
For life, for dignity, grace and order,
And intellectual pleasures of the senses?
The Lord who created must wish us to create
And employ our creation again in His service
Which is already His service in creating. . .

After much striving, after many obstacles;
For the work of creation is never without travail;
The formed stone, the visible crucifix,
The dressed altar, the lifting light,

Light

Light

The visible reminder of Invisible Light.

T. S. Eliot
Choruses from "The Rock"
via Trinity Church, Boston

The Very Rev John Arthur Simpson has been Dean of Canterbury since 1986. He preached this sermon in Canterbury Cathedral at a special celebration of the 1549 Eucharist.

Thomas Cranmer, The Dean of Canterbury

THE FIVE HUNDREDTH ANNIVERSARY of the birth of the man who, more than any other individual, has influenced the way in which English men and women the world over approach God is indeed cause for serious remembrance and celebration.

Thomas Cranmer in his lifetime was a controversial character, an enigma, and over five hundred years it has proved impossible to satisfactorily penetrate the enigma. A relatively obscure ecclesiastic, catapulted by royal favor to be Primate of All England and Archbishop of Canterbury, this did not assist his popularity, and, indeed, throughout his career, popularity he lacked. An Archbishop in a Church which forbade clerical marriage, and he had a wife and carried her about in a box—and that poses certain moral dilemmas. A scholar, a theologian, a man learned in the Fathers, the Schoolmen, the Reformers, a man whose mind was open to change; and yet, when his one great theological treatise, *The True and Catholic Doctrine of the Lord's Supper*, is compared with his Prayer Books, scholars are at a loss to discern what really he believed about the Eucharist. A man who influenced and survived many of the religious vicissitudes of the sixteenth century, and yet when Catholic Mary Tudor became Queen, was prepared to recant his Reformation views, and only at the last moment before the stake recanted his recantation—the complex, controversial, enigmatic character of Thomas Cranmer.

But I suggest that it is not this side of Thomas Cranmer that today we are here to remember. We are here to celebrate what he bequeathed to the English Church—the Prayer Book.

In the course of its history the Church of England has had seven Prayer Books, and the inspiration

for each stems from Thomas Cranmer—yes, even for the last, the Alternative Service Book. You may have strong views about the language and the form of that book, but the fact is that it is not some new creation but a revision of the work of Thomas Cranmer. Yet the book which owes most to him, and the book which he referred to as "my Book," was the first Prayer Book of 1549.



This is the book in which first appeared those services of Matins and Evensong which have hardly changed since Cranmer penned them. Culled and adapted from ancient monastic offices, these two services, over four hundred years, have given a distinctive mark to English spirituality. Despite attempts at revision, Cranmer's Evensong persists, and not only in cathedrals, but amongst the vast majority who use a form of Evensong.

This is the book in which first appeared those forms for baptism, marriage, and burial which, certainly in the case of marriage and burial, a majority of people ask for in preference to their modern revisions. This is the book which began to popularise Coverdale's Psalter, which for so long has nourished English worship, whether public or private.

And this is the book which contains the Eucharist you are experiencing this morning. This is Cranmer's original Eucharist, subsequently modified and changed, though not so much in content as in the order in which things occur. Yet for this celebration of Thomas Cranmer it is this original Eucharist which is the most appropriate, at least here at Canterbury in this

Mother Church of the Anglican Communion. For by its adoption first in Scotland in the seventeenth century, then in the United States in the eighteenth century, it has been this form of the Eucharist which has influenced the development of the sacramental worship of large sections of the Anglican Communion.

Wherein lies the greatness of Thomas Cranmer? Quite obviously in bequeathing such a work of devotion to the English-speaking world. And yet his Prayer Book was unpopular when it first appeared, a cause of revolt, and only with the passage of time and persistent use was its value perceived. But why should it have had, and why should it still have, so profound an influence? The reason, without doubt, is the language, the economy of words, the poetry; the ability Cranmer had to build phrase upon phrase, adding, amending with subtlety, and by the merest hint opening the mind of the hearer to great new vistas of thought; the skill that was his of using words in such a fashion that after frequent use they still seem fresh.

— *The Anglican*



"For the last time, George — lay readers don't wear miters!"

Missions and Mission

THE RESOLUTION BEFORE THE CONVENTION was whether or not St Stephen's, Innis, should be given parish status. To hear some speakers, you would have thought that St Stephen's had been banished to the third ring of hell when the diocese made them a mission church. Missions were described as "diminished churches," "demoted status," and—my personal favorite—"beaten donkeys." My knuckles turned white as I grabbed my chair to remain seated when I heard how demoralizing it would be to ask anyone to belong to a mission church one moment longer than was absolutely necessary. God forbid!

I guess that as Vicar of a mission I have a minority viewpoint in the diocese. I tend to look on mission churches as an elite guard, a special forces brigade, in the church militant. I see mission work as the front-line of evangelism, the avant-garde of church growth. We do more with less and we are proud of our accomplishments. And so was everybody else, I thought. Now it turns out that a mission church is viewed by some as something less than a "real" church.

Missions are real churches. Some of us lack buildings and stained-glass windows. Some of us still depend on the diocese to meet many of our expenses. Most of us have the poorest paid clergy; some of us have no full-time clergy at all. But we administer the sacraments and preach the Good News. We are hungry for new members in a way that established churches seldom are. This diocese needs more missions, and, more importantly, this diocese needs to educate its members to view mission churches in a new light. Mission churches should be promoted and supported. Members of mission churches, clergy and lay, should be given a greater share in the leadership positions of the diocese. Membership in a mission church should be a badge of honor!

—The Rev Roy Pollina
Vicar, St Michael's Mission, Mandeville, Louisiana

On Leaving the Church . . .

The Luxury of Despair

SOME PEOPLE ARE LEAVING the Episcopal Church these days, some among the brightest and best of both our laity and clergy. They are leaving because of hopelessness and despair about the accelerating movement of the Episcopal Church away from its roots and identity toward an amorphous liberal denominationalism. As the scriptural, doctrinal, and moral foundations of Anglicanism come increasingly under attack from within the Church, many are giving up on the Church. Most of these people leave us for "truer" churches. Many that we less seldom think about leave us and find no identity with another Christian communion at all. I would like to share some thoughts with you about leaving.

First, I believe that we are in the Episcopal Church by Divine Providence. Some of us were raised in it while others of us were led to it. I think the fact that we are here tells us something of God's will for us. God works in and through all of the "churches" that make up His one, holy, catholic, and apostolic Church and calls us to witness to Him through the particular tradition in which we find ourselves. While there are obviously exceptions, generally speaking I doubt if our moving restlessly from pasture to greener pasture seeking a problem-free or better one is part of God's plan.

Secondly, we must keep some sense of history. Every age has its crises and anomalies within which the Church must live. All of these have appeared to be the "last straw" to those who lived through them. Read the history and literature of the Church throughout the centuries of unending controversy and crisis. Yes, some may say, but today's crises are really the worst yet and it's about the end for the Episcopal Church. I wonder.

In all this despairing talk I hear very little about the grace and power of God. Fundamental to evangelical and catholic faith is belief in the "power of God working in us which can do infinitely more than we can ask or imagine." I believe that it is that very grace

and power of God that will still bring true reform and renewal to His whole Church and to every part of it, including ours. A close look across the Bosporus at the Orthodox Churches or across the Tiber at the Roman Catholic Church will reveal problems within those families, many of which make ours pale by comparison. We all have sinned and fallen short of the glory of God.

Despair is a sin. When we indulge ourselves in the luxury of despair and leave the Episcopal Church for greener pastures, we are in fact laying down the cross we have been invited to carry in the expectation of taking up another one in another Church more to our liking.

Leaving the Episcopal Church means turning our backs on all that is so obviously good and holy in the Anglican Communion and upon all of that grace and growth that we have experienced in this Communion. Leaving the Church means weakening the witness and morale of those who remain and abandoning the voice and influence that one can only have by remaining within it.

—The Rt Rev William Louis Stevens, Bishop of Fond du Lac, in *The Evangelical Catholic*

O GRACIOUS FATHER, WE HUMBLY BESEECH THEE FOR THY HOLY CATHOLIC CHURCH; THAT THOU WOULDEST BE PLEASED TO FILL IT WITH ALL TRUTH, IN ALL PEACE. WHERE IT IS CORRUPT, PURIFY IT; WHERE IT IS IN ERROR, DIRECT IT; WHERE IN ANYTHING IT IS AMISS, REFORM IT. WHERE IT IS RIGHT, ESTABLISH IT; WHERE IT IS IN WANT, PROVIDE FOR IT; WHERE IT IS DIVIDED, REUNITE IT; FOR THE SAKE OF HIM WHO DIED AND ROSE AGAIN, AND EVER LIVETH TO MAKE INTERCESSION FOR US, JESUS CHRIST, THY SON OUR LORD. AMEN. BOOK OF COMMON PRAYER

Football Christianity



Quarterback Sneak: Communicants who quietly exit immediately following Communion, a quarter of the way through the service, or near the last quarter of the service.

Draft Choice: Selection of a seat near the door.

Draw Play: What many children (and a few adults) do with their service leaflets.

Halftime: The time between the Peace and Offertory.

Benchwarmer: Those whose only participation is their attendance Sunday morning.

Fumble: Dropping a hymnal, singing the wrong verse, and general inattention to the Prayer Book.

Backfield in Motion: Making two or three trips out of the church during the sermon.

Stay in the Pocket: What happens to a lot of money that should go toward missions.

Two Minute Warning: When the Rector begins cleansing the vessels after communion, giving everyone time to shuffle Prayer Books, hymnals, and gather belongings.

Sudden Death: The Rector going overtime.

Blitz: The stampede for the doors after services.

Halfback Option: When 50% of the congregation does not return for Evensong.

Claims to Catholicity

THE WORD "CATHOLIC" has come to suffer an even worse fate than "liberal," to which it is so often opposed in church circles. Nowadays it is used as an ecclesiastical party word, denoting a certain kind of exclusiveness, whereas the Greek from which it is derived means the very opposite — "general" or "universal."

Anglicans like to go back to the early Fathers of the undivided Church. But since their time the word has been hijacked. The Roman Church calls its members Catholics, although, as others know only too well, that Communion is exclusive rather than universal. The Anglican ideal of comprehensiveness is actually far closer to the ancient notion of "catholicity". Is it not a duty for churches to become more universal and thus more catholic without losing their integrity?

We say at every Sunday Eucharist, "I believe in one holy, catholic, and apostolic Church." Bicknell on the 39 Articles, so well–known to past generations of ordinands, comments on this with regard to Christian truth: "The Church fails in catholicity so far as she declines to welcome some distasteful truth or turns away from the effort to grow in the knowledge of the truth." Hard-line Christians who oppose such growth might think twice before they call themselves catholic.

—The Rt Rev Hugh Montefiore, *The Church Times*, London

AND A PRAYER

Lord, deliver me from worry;
Lord, deliver me from fear;
Lord, deliver me from fussing over those who
hold me dear;
Lord, deliver me from thinking that the earth
must cease to swing;
Unless I am the bottom and the top of everything.

—Phil Mason

Insurance for Joy

OVER MY DESK hangs a small framed copy of "St Teresa's Book-Mark."

I guess most people coming into my office never see it. For me, it forms something of a spiritual focal point for the whole room. I make a point of reading it early every morning when I figure the day's likely to get rough. Some days, when things are great, I read it sort of as a means of taking out an insurance policy on joy.

I've seen two or three versions of it. The language of mine is rather archaic. It reads: "Let nothing disturb thee, nothing afright thee. All things are passing. God never changeth. Patient endurance attaineth all things. Who God possesseth in nothing is wanting. Alone God sufficeth."

St Teresa was born in Avila, in Spain, in 1515, where she later entered the strict, contemplative order of Carmelite nuns. Her life of prayer and devotion was so strong that she has become one of the most cherished mystics, writers and theologians of the Church.

One of my favorite stories about her—apocryphal, I'm sure—is based on both her renowned reverence for and familiarity with the Lord. It's said that in her prayers, she always addressed Christ the King as "Your Majesty."

One day, a wheel came off the carriage in which she was riding, the vehicle toppled over, and the saintly lady was tossed into the bushes. Bruised and ruffled, but otherwise unhurt, she was muttering angrily to herself when she heard a still, small voice.

"Now, Teresa, calm yourself," the Voice said. "I do this to all my friends to test them."

She put her hands on her hips, looked up into heaven, and said: "Frankly, Your Majesty, it occurs to me that may be why you have so few friends!"

Whether it happened that way or not, I like the story because it suggests even a saint like Teresa had problems with the bit about "patient endurance." I can accept the passing of all things, because

I *know* "God never changeth." But the "patient endurance?" I wanted it done by yesterday.

But Teresa *was* His Majesty's friend, even when she got tossed onto her backside on a rough day. God possessed her, and He was, and is, sufficient.

Her Book-Mark reminds me of that when the day is likely to get rough and when I want insurance for my joy.

—The Rev Gene Britton, Church of the Resurrection, East Point, Georgia



"First of all, this is a Church call and it need not be returned. Now I will tell you what I have come here for . . ."

All Saints' Day . . .

What Are They Saying About Saints?

THE NEW TESTAMENT calls all baptized Christians "saints," holy ones. Paul can call them "saints" (even the Corinthians). The Greek means "called as saints," not just "called to be saints." Paul's imperative is "Become what you are."

—Reginald Fuller

One family we dwell in him,
One Church above, beneath,
Though now divided
by the stream,
The narrow stream of death;

One army of the living God
To whose command we bow:
Part of his host
have crossed the flood,
And part are passing now.

—Charles Wesley

We who belong to Christ belong to one another, in this world and the next. Death may separate us but it cannot disunite us. Because we are one with Him we are one *in* Him: one with each other, as saints, forever.

—Carroll Simcox

If you would live as a saint, you must follow the way of death and resurrection, not as a work or spiritual exercise but as an act of love. We can love only as we are loved. This is the hardest of all things to believe, that we are loved as we are. It is the most demanding of all Christian doctrines: to accept that we are accepted.

—Alan Jones

—via *The Archangel*
St Michael and All Angels, Dallas

Stewardship Thoughts: Giving Is A Gift

GOD GIVES US HIMSELF, whose Spirit is giving, and He provides us with things to give Him. Those who live depending upon the world for their happiness and security will never be able to give very much because the world's resources are never sufficient for our wants, no matter how much we have. Only those who have received the over-abundant gift of God Himself will find that their blessings greatly exceed their emptiness.

Those who find giving to be a painful chore must logically find life itself to be an imposition upon the greater value of nothingness. Those who have given 'enough' have had enough of God. Surely, if we have received only a token existence from God, we can only be expected to return tokens to Him.

Those who seek their happiness and security in the presence and power of God will not only find joy and peace but an abundance overflowing. These are the only people who can afford to be generous, as they do not need to pay the world's outrageous prices for a little temporary and synthetic happiness. Thank God for the gift of giving, and that each year we can live with a little less of the world and a lot more of Him!

—via *The Spirit*, newsletter of
Christ Church Cathedral, Eau Claire, Wisconsin

Mother-talk Denies the Trinity

LET US CONSIDER what is nvolved if Christians are to be- gin to address God as Mother and o treat this metaphor as a strict equivalent in a complementary way o that of Father. What will this new metaphor/symbol tell us about God? "Father" gains its content and power through its use by Jesus against the background of the Old Testament. From where does 'Mother" gain its content and power? The simile of motherhood with respect to God is based, in the Bible, on human experience and observation.



The mother conceives, bears in the womb, gives birth, suckles, nurtures, cares for, is patient with, and educates her child. She is the model of kindness, tenderness, and sensitivity. However, if "Mother" is to become an address for God, then it has to transcend the sexual connotation and function asexually so that it does not suggest in the slightest way that God is female. If it does suggest that, then this is an unwarranted and even heretical projection, on the same pattern as Gnosticism or Arianism, of human images into the eternal being of God.

But how can the word take on such a role unless someone with equal influence, attraction, and significance and authority as Jesus Christ takes it up and uses it as his/her special or unique way of addressing God? If there were such a person and this were to occur, then from her/his example the content of "Mother" would have an authentic reference built into it. To talk in this way is to begin to displace Jesus Christ as the only mediator between God and humankind, and to put alongside Him another who claims to be the Way, Truth, and Life. It is the first step into heresy. We acknowledge only One, the Word made flesh, who

is the Way, Truth, and Life, and we deny the false claims of other authorities, however attractive their cultural expressions, to intrude, add, or even displace this One.

Possibly the call for the use of Mother is related to a mistaken view as to what the Christian tradition has affirmed concerning God. If the call is intended to go alongside Father in order to declare that God is not a male deity, then we understand the point but deny its appropriateness.

This is not the way to counteract a heresy; it is only to compound that heresy. For it is heretical if anyone thinks that "Father" projects male sexuality into the eternal being of God.



Possibly the call for the use of Mother is related to the real fact of discrimination against women, and it represents a protesting word to heaven which could be expanded to say, "It is not men alone who are made in the image of and after the likeness of God." If this is so, then our response is to express sympathy, but to suggest also that the way to right wrongs on earth is not to change our address/words to heaven. The granting of equa rights to women will certainly be helped by the offering of effica cious prayers to God; however there is no need to modify/rejec the Biblical witness to offer tha prayer.



Now we come to our final point If feminists and/or their support ers insist on including an address to God as Mother in the public prayers—especially the Eucharistic Prayer—of the Church, then we fear that the doctrine of the Holy Trinity will be eclipsed, even denied. And the Trinity is the greatest and, indeed the only hope for men and women in true humanity, for by this doctrine revealed by God as God we learn that God is a community of holy love.

The proclamation that God, who is one God, exists eternally as a community of Persons (Father, Son, Holy Spirit) is the very foundation of everything we call Christian. The mutual interpenetration of the Persons in infinite, eternal, and holy love brings into being yet transcends all human (female and male) love; and from this creative Trinity there goes forth that same love

which created us in the beginning
o reconcile, save, and redeem us.

Here is the very opposite of all
ictures of the Godhead as being
ne source of male domination and
f making only males in the divine
nage and after God's likeness—
which, of course, is a travesty of
he orthodox Christian tradition,
ut a travesty which has been
ometimes wrongly perpetuated.
We want to say that only the orthodox teaching of "God-in-relationship" can determine false views of male-dominated Church life, and provide us with an enriching and liberating understanding of what it means for all human beings to be made in the image and after the likeness of God, and for males and females to be complementary in God's care and grace.

✣ ✣ ✣

— Church Times

Absolutely!

Vicar: 'Dost thou, in the name of this child, renounce the devil and all his works; the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou not follow nor be led by them?'

Short-sighted Godparent, in stentorian tones: 'I recommend them all.'

—Bishop's Brew



High Altar of the Church of the Ascension, Chicago

Blessed, praised, worshipped, and adored be Jesus Christ on His throne of glory in heaven, in the Most Holy Sacrament of the Altar, and in the hearts of His faithful people. Amen. —*St Augustine's Prayer Book*

The deadliest killer isn't injected or snorted; it's poured into a glass at your country club.

The Big Lie in the Drug War

IN A TELEVISED SPEECH last September, President George Bush called cocaine a national scourge, one that would require more police, more courts, more prosecutors, more jails to combat. He called for the execution of "drug kingpins" and "zero tolerance" for casual users.

The problem, as some battle-scarred veterans have begun pointing out, is that Washington is ignoring the primary enemy. They note with chagrin that not once in his war cry against drugs did Bush so much as mention the word "alcohol."

What kind of war is it whose leaders won't target, won't fight—won't even refer to by name—the most destructive enemy? It's no kind of war at all.

But the truth is that alcohol ruins more lives than all the other drugs put together. Being legal doesn't have anything to do with it. Alcohol should be talked about right along with heroin and cocaine. It's a dangerous, addictive drug.

In 1988, approximately 300,000 Americans died from causes directly related to alcohol abuse. That same year, just under 3,000 deaths were blamed on the use of cocaine. And legality in no way reduces its ravages.

Since the failure of Prohibition, every alcohol addict who has kicked the habit has had to do so in a society that at times seems almost awash in alcohol. It's sold in grocery stores, in restaurants, and at ball parks. It's advertised in magazines and on television and billboards. It's poured at all kinds of social events. It's an accepted part of society.

And still, AA has helped people recover. It has done so by helping addicts recover "from the inside out."

AA's success rate is not perfect; nonetheless, it is widely regarded as being the most successful

addiction program that has ever been developed. Since its founding in 1935, AA estimates, more than one million addicts have regained control of their lives.

Dr Joe Martindale of Little Rock, Arkansas, says, "Alcohol is the number-one drug problem in our country, and it's being ignored. All I'm saying is, I'd like to see alcohol have its proper place in the limelight."

Asked what that place would be, Martindale says, "Let me put it this way. I've had three or four calls this week from someone or about someone who was addicted to alcohol. I haven't had any calls about illegal drugs. We're sending too many messages," Martindale says. "It's not a clear signal."

Martindale says that he saw in his own family the risks the nation runs by not squarely facing its problem with alcohol. "I was sending my children double messages for years," Martindale says. "I was telling them not to do drugs—by which I meant all the so-called street drugs—while I was destroying myself with alcohol and bringing a lot of other people down with me."

Martindale says his recovery could not begin until he stopped lying to himself. He had to admit how powerful alcohol had become in his life and start to deal with the causes of that addiction before he could recover. Sooner or later, he says, America will have to do the same.

"I have a grandchild now," Martindale says, "and she's going to get a single message." That message will be that there are a lot of dangerous drugs out there, including some legal and socially acceptable ones.

For now, though, our national drug policies still are characterized by threats and half-truths. We have yet to honestly face the problem. When someone finally does, the words will sound familiar.

—Mara Leveritt, *Arkansas Times*

Alcohol Awareness Sunday is November 18 in the Episcopal Church. Information: National Episcopal Coalition on Alcohol and Drugs. 1511 K St N.W., Suite 715, Washington, DC, (202) 737-0920.

The Bible and the Creed

THE BIBLE IS NOT a single book but includes many books inspired by God the Holy Ghost at different times. Though they are all inspired, they are not all equally important.

The Bible is divided into two major parts, the Old Testament and the New Testament, and one minor, but none the less important part, the Apocrypha. The Old Testament contains the story of the preparation of the people of Israel for the coming of our Lord. The books of the Apocrypha are "read for example of life and instructions in manners" and for the light thrown on the period between the end of the Old Testament narrative and the opening of the New Testament.

The New Testament contains (a) the account of Jesus Christ's ministry as Son of Man among men on earth in the four Gospels; (b) the account of the coming of the Holy Ghost and of the organization and development of the early church in The Acts by St Luke; (c) the letters of St Paul and other Apostles and their disciples; and (d) the vision of the end of the world which is called the Revelation.

All Christians ought to read the Bible, know it well, and meditate on it often, especially the Gospels and the Psalms. (The Psalms, which are used in the daily services of the Church, are understood by Christians as referring to our Lord and to the Christian Church.) We cannot understand the New Testament if we know nothing of the Old Testament. Our Lord knew the Bible so well that He answered each temptation of the devil with a verse from it and died with another verse on His lips.



All that the Church teaches as necessary to salvation must be proved from the Bible. But we are not bound to believe word for word everything that is in the Bible. It is the duty of the Church to explain the Bible.

No member of the Church ought to interpret the Bible in a sense contrary to the teaching of the Church, because the Church, be-

ing directed by the Holy Ghost, is wiser than any person or group within it.

The Church has placed all the most necessary truths in the Bible in a short summary, which is called the Creed. Every statement in the Creed can be proved from the Bible, and we are bound to believe everything that is in the Creed. There are two Creeds: the short Creed which every member of the Church promises to believe when he is baptized, and the longer Creed which is said or sung at the Eucharist. The short Creed is called the Apostles' Creed. The longer Creed is called the Nicene Creed, from the city of Nicaea where the first Great Council of the Church was held. There is also a doctrinal hymn, sometimes called the Athanasian Creed (though it was not written by St Athanasius), which more fully explains the doctrine of the Trinity and Incarnation.

—C.B. Moss

"The Bishop!"



— via *Leadership*

"Bishop, just thought we'd let you see the carpet we picked for the parish hall."

To the Glory of God . . .

St Paul's Cathedral, London

IT IS A 300-year-old world within four walls, a place where war heroes are remembered, martyrs memorialized, and poets enshrined.

Holy Communion is offered every day and sermons heard by as many as 2,000 on Sundays. It is St Paul's Cathedral, one of the most famous landmarks in a city filled with remarkable architecture.

Designed by architect Christopher Wren and built from 1675 to 1708, St Paul's stands on Ludgate Hill, where a house of worship has existed for more than thirteen centuries. Fires damaged and destroyed the earlier buildings, with the Great Fire of London claiming the last cathedral (known as "the Old St Paul's) in 1666.

Wren, also an inventor, mathematician, astronomer, and draftsman, was "probably the most brilliant man ever produced by Britain," says the Rev Peter W. Ball, one of four Residentiary Canons serving St Paul's.

Ball is well acquainted with Wren's work after more than three years in residence at his nearby address of "Number One Amen Court." After serving in a parish on the outskirts of the city for many years, Ball is now in charge of the archives and library at the Cathedral. As the elected treasurer of the Chapter which governs St Paul's, Ball is also responsible for overseeing the physical plant and the staff members who keep it operating.

Those duties, and a notable sense of patience for the endless (and probably repetitive) questions of a visitor, make him an ideal guide.

He does not lose his smile when jostled by two dozen knee-high children hurrying by to get a look at the American Memorial Chapel, which honors the 28,000 U.S. citizens based in Britain who died during World War II. Nor does he lose his composure when two busloads of French and German tourists excitedly crowd into the nave.

In between preaching and

working in his other areas of interest, which include adult education and clergy training, Ball has the formidable task of overseeing much of the daily work of a busy cathedral.

Performing the more intricate work is Tony Webb, who has spent much of his working life on restoration projects for St Paul's, joining the staff as Master Carver in 1972.

Webb, who learned his trade while apprenticed to "a grand old gentleman who worked on the carvings for the Titanic," calmly goes about producing exquisite work daily in his small, dusty workshop. He is now looking for an apprentice to train in the demanding work of keeping the wood and stone carvings of the Cathedral in place.

For Webb, like most of the British, the memory of the devastation of World War II remains clear, but in his case is expressed with a touch of dry wit. "Some say we won't have another war like that one," he explained with a wave of his arm, "just because there aren't enough master workers left to replace all this again!"



St Paul's, London

Severely damaged in the bombing, St Paul's survived the December, 1940 blitz in large part because of volunteers standing watch for incendiary bombs. Restoration took place from 1945-58, with a new High Altar dedicated at the completion of the work.

A breathtaking vantage point for some of Webb's work, as well as paintings of St Paul by Sir James Thornhill and several statues of early teachers of the Church, is the Whispering Gallery, a round passageway which looks down from more than 100 feet above the main floor. The Gallery's name comes from Wren's acoustical wizardry which allows a mere

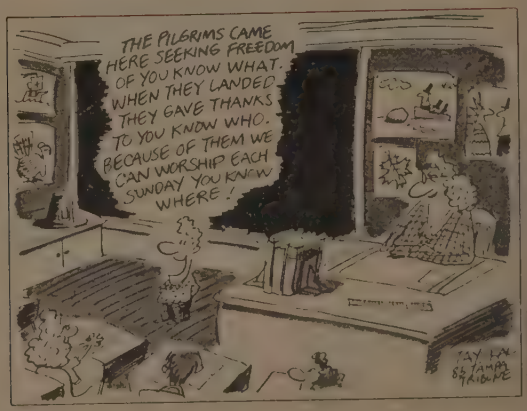
whisper, when spoken against the wall, to travel 'round the balcony, 100 feet in diameter.

And for anyone game enough to climb about 650 steps in a very narrow spiral staircase, there is a panoramic view of London from two outside galleries on St Paul's legendary dome. (Ball, who is clearly used to comforting victims of vertigo, as well as cheering on wheezing climbers during this part of his personal tours, tactfully suggested "stopping for a quiet breath" at the first gallery.)

All told, about 170 people staff the enormous Cathedral, including 36 young boys (choristers) who live in the adjacent Choir School; various clergy, lay administrators, and the Friends of St Paul's, an energetic corps of volunteers. Groups of "wardsmen" arrange seating, and bell ringers are responsible for the peal of twelve bells.

Although surrounded by modern office buildings and bustling crowds of business people, St Paul's Cathedral remains an island of magnificent architecture, carving, masonry, and art. And while it has special meaning for Anglicans, it is hard to believe that anyone could leave unchanged after watching hundreds of hurried visitors take time to bow their heads in prayer.

—Kimberly B. Marlowe, *Evergreen Messenger*



On Wallets and Baptism

In days of old, when a king converted to Christianity and ordered his knights to be baptized, many of them held their right arms out of the water. As they were submerged in the baptismal waters, they kept their weapons dry so they could continue to use them in the ways of killing and war.

I sometimes have a picture of us modern-day Christians undergoing our baptisms while trying to hold our wallets and checkbooks out of those converting waters.

And I have another, sometimes scary, vision that when I reach that checkpoint between heaven and the place downstairs, St Peter is going to ask to see my checkbook. I'll say, "Wouldn't you like to see my letters of reference and my resume? I have here a list of good things I have done."

"The checkbook will do just fine," Peter will say. "More than anything else it will tell me about how you spent much of your time and energy and the things you were most concerned with in life. You remember Our Lord's words: 'Where your treasure is, there will your heart be also.'"

—The Rt Rev Frederick Borsch in *Episcopal Times*

The Episcopal Radio-TV Foundation

MENTION RELIGIOUS PROGRAMMING today and most people think of the celebrated televangelists and special networks devoted to Christian broadcasting.

But at least one broadcast ministry, the Episcopal Radio-TV Foundation, Inc., believes televangelists and programming so ostensibly identified as Christian have little to do with evangelism.

"Religious channels or religious networks 'ghettorize' religion on television," says the Rev Louis C. Schueddig, President and Executive Director of the Foundation, which is headquartered in Atlanta, Georgia.

"They give the impression that religion has no place on the major networks or cable television and that to watch TV you've got to seek out and find it in some separate entity apart from the mainstream programming. And I don't buy it."

Best known is the Foundation's production of the animated version of C. S. Lewis' *The Lion, the Witch, and the Wardrobe* in 1979, which was seen by thirty–nine million television viewers on CBS.

In 1986, the Foundation won an Emmy for *The Shadowlands*, based on the life of C. S. Lewis and co-produced with the BBC.

This past January, the first segment of the new version of *The Lion, the Witch, and the Wardrobe*, a combination of live action and high-tech special effects, was aired on PBS as a result of an agreement by the Foundation to license its rights for the work to the BBC for a co-production with BPS Wonderworks. Two more segments will be aired in January of 1991.

To Father Schueddig, these programs represent his effort to model the Foundation's TV and radio evangelism on the life of Jesus—"right in the middle of the fray," he says.

"We need to be out there and at least trying to compete with *thirtysomething* or *Growing Pains*.

or even *Dynasty*, although it is now dated. We need to be seeking to evangelize through quality."

To be truly evangelistic, Christian programming must reach the unbeliever, and Father Schueddig thinks this end is best accomplished through commercial television.

"People say you'll never be able to do that because high quality entertainment is oriented to sex, gore, and violence," he says.

"But I believe that the great eternal truths of life provide us with the substance and the fabric of great human drama. The best television producers know that. Quality television will find an audience. It may not be the biggest audience on television, but it will find an audience. Norman Lear knows something about this."

Therefore, Father Schueddig sees his job as translating the Christian faith into stories that "convey eternal truth without selling short the integrity of the Gospel" to an audience of folks who are not affiliated with the church, who do not think theologically, and who do not understand religious vocabulary.

A secondary ministry of the Foundation is educational, for it produces videotapes on a variety of topics relating to children, youth, adults, inquirers' classes, confirmation classes, marriage counseling, Bible teaching, and contemporary issues. The Foundation also makes available cassette tapes on various topics, including presentations by featured speakers at Christian conferences.



Father Schueddig

People who would like a catalogue of audio-visual materials or more information about programs may contact the Foundation at 3379 Peachtree Road, N.E., Atlanta, GA 30326, or call (404) 233-5419.

—John McGee

Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

— St Matthew 6:28

Flowers of the Field

ANCIENT PALESTINE was a land of wild flowers. When the rains came, hills and plains burst into flowers, the "flowers of the field." Many are familiar today: tulips, hyacinths, snowdrops, cyclamens, violets, pinks, jonquils, crocus, narcissi, and, especially anemones which grew in profusion. Many botanists feel this brilliant poppy colored flower was *the* lily of the field; others claim the Scarlet Turk's Cap lily, a lily in Solomon's garden, must be the lily. All agree that lily and rose were probably generic terms for many different flowers.

Rose comes from a Hebrew word whose root means "bulb-like" and, like lily, was applied to many flowers. Narcissus and red tulips are often identified as the rose of Sharon and the rose of Isaiah's passage, "the desert shall bloom like a rose." But Sharon, a fertile plain near the sea, abounded in many flowers.

Contemporary cousins of the ancient species to grow in a Bible garden are, in addiction to the flowers mentioned: bedstraw, dove's dung, flower-of-an-hour, herb robert, ice plant, larkspur, loosestrife, lupine, mallow, meadow saffron, nigella, peony, ranunculus, Adonis, saffron crocus, sage, viola, water lily and willow herb. Through these we are reminded "all flesh is grass, and all goodliness thereof is as the flower of the field...the grass withereth, the flower fadeth: but the word of God shall stand forever." (Isaiah 40:6-8)

—The Church of the Holy Spirit
Lake Forest, Illinois



Be At Peace

BE AT PEACE. Do not look forward in fear to the changes of life; rather look to them with full hope as they arise. God, whose very own you are, will deliver you from out of them. He has kept you hitherto, and He will lead you safely through all things; and when you cannot stand it, God will bury you in His arms. Do not fear what may happen tomorrow; the same everlasting Father who cares for you today will take care of you then and every day. He will either shield you from suffering or will give you unfailing strength to bear it.

Be at peace and put aside all anxious thoughts and imaginations.

—St Francis



Bishops Unite to Combat 'Uncertainty, Confusion'

Iraneaus Fellowship

SIXTY BISHOPS, concerned about "uncertainty and confusion in faith and morals in the Episcopal Church," have signed a Statement of Belief and Purpose drawn up by the new Iraneaus Fellowship, an informal association of bishops formed to assert "the primacy of Scripture, creedal orthodoxy, and traditional Christian moral standards."

The statement declares that the signatories are "joined together to seek to clarify and maintain the highest standards of faith and practice for our Church...based on the primacy of the Holy Scripture, consistent with the historic traditions of the Church, and interpreted by the best use of reason informed by the Holy Spirit...

"With trust in Christ's atoning death and resurrection, and with hope in His coming again, we are committed to meet together, to pray, and to seek God's will and direction in the study of Scripture and tradition.

"We are further committed to approach all the specific issues before the contemporary Church from this base of commitment."

The Fellowship includes bishops with a range of opinions on politics, issues, and churchmanship. It includes both proponents and opponents of the ordination of women.

What they share, however, is "a dedication to Biblical faithfulness, creedal orthodoxy, and traditional Christian moral standards, plus a troubled awareness that the accustomed and vital consensus among Christians, including Bishops, on such matters could no longer be taken for granted," according to the Rt Rev Alex Dickson Jr of West Tennessee and the Rt Rev Mark Dyer of Bethlehem.

Dickson and Dyer serve as spokesmen for the group, which has no officers or offices.

The group began in luncheon conversations during the 1988 General Convention. The meetings were so encouraging to participants that they decided to continue meeting, and took the name of Iraneaus, the second-century bishop who served the church as a champion of orthodoxy.

The group has continued to meet for Biblical, theological, and ethi-

cal studies with application to some of the practical decisions facing the Church.

In addition to the sixty American bishops, the signatories include the Most Rev Reginald Hollis, Archbishop of Montreal and Board Member of *The Anglican Digest*, and the Rt Rev George C. Lemmon, Bishop of Frederickton (New Brunswick).

"It is hoped by those who have endorsed this Statement," Dickson and Dyer said in a news release, "that the Iraneaus Fellowship might provide not only guidance and encouragement for individual bishops, but also a rallying point for their combined efforts in defense of the faith entrusted to them.

"It is hoped that this might strengthen the House of Bishops in its important role in the Church's life, thereby enabling the Church to weather the storms of contemporary social change without losing its soul and to continue...in the Way, the Truth, and the Life given to us by God in Christ."

—The Advocate

The Facts of Life

A little boy, after attending a lesson at school on human origins, was asked to write an essay on the subject 'How life begins'.

At tea-time the same evening, he asked his mother how he had come to be born. His mother replied that he had been found under a gooseberry bush.

'What about Dad?' the little boy asked.

'He came from a gooseberry bush too,' said Mum, 'And Grandad?' asked the boy, (dreading the answer) 'where did he come from?'

'Oh, the same,' said Mum, 'he came from a gooseberry bush too.'

After tea, the boy began his essay: 'according to my Mum, there hasn't been a normal birth in our family for the past three generations.'

— Bishop's Brew

AND IN ALL PLACES

THE 103rd ARCHBISHOP OF CANTERBURY will be the Rt Rev George Carey, Bishop of Bath and Wells. The appointment was made by the Queen upon the recommendation of the Prime Minister. Bishop Carey is a strong supporter of the ordination of women.

JUDGE DAVID H. SOUTER, President Bush's nominee for the Supreme Court, is a vestryman at St Andrew's Church, Hopkinton, NH. According to the *New York Times*, his Rector states that Judge Souter's preference is for the 1928 *Book of Common Prayer*.

ACCOMPANIED BY Bishop Craig Anderson, some forty Indian and non-Indian Episcopalians camped under Western skies in Red Shirt Table, SD, at the second annual Rattlesnake Roundup.

THE HONDURAS MEDICAL MISSION TEAM, an outreach ministry of the Diocese of Mississippi, sent thirty–nine health workers, clergy, and lay people to the mountains of Honduras to refurbish clinical facilities.

YOUTH WITH A MISSION (YMAW), the interdenominational movement known for recruiting youth for short-term missions, projects it will have 17,000 staff members by the year 2000.

CABLE TV MAGNATE Ted Turner says he is "looking forward to going to hell because that's where I'm headed." He apologized for making offensive statements about the Christian faith, having called Christianity "a religion for losers."

JAMES DOBSON'S Focus on the Family ministry will move to Colorado Springs within two years. FOF has 750 staff, a $63 million budget, a 1.9 million-name mailing list, several publications, and daily radio programs on 1,450 stations.

PER-CAPITA CONSUMPTION of alcohol dropped significantly over the last decade. A recent Gallup poll indicates the percentage of Americans who occasionally drink alcohol fell from 63% in 1987 to 56% now.

THE ELEVENTH ANNUAL CONVENTION of the Diocese of Western Louisiana approved a resolution and concordat making St

Mark's Church in Shreveport the Cathedral Church of the Diocese. In communicant strength, St Mark's will rank among the largest cathedrals in the country.

☒ THE ALONGSIDERS, an innovative new program from the Anglican Fellowship of Prayer, seeks to recruit elderly and homebound persons to be part of an intercessory ministry in the Church.

☒ THE VERY REV CHARLES A. PERRY, provost of the National Cathedral in Washington, DC, since 1978, has been named as new President and Dean of the Church Divinity School of the Pacific, Berkeley, CA.

☒ THE VERY REV JAMES E. ANNAND, Dean of Berkeley Divinity School at Yale and Associate Dean of Yale Divinity School, will retire as of the 1990-91 school year.

☒ THE FIRST TWO WOMEN PRIESTS in the United Kingdom were ordained in St Anne's Cathedral, Belfast. The Church of Ireland Synod had approved the priesting of women only a month before; there was some surprise at the speed of events.

☒ PRESIDING BISHOP Edmond Browning refused the Episcopal Synod of America's request that he cooperate in appointing a committee to draw up legislation for a proposed non-geographical province within ECUSA for traditionalists.

☒ THE DIOCESE OF CENTRAL FLORIDA has cut $82,104 from its giving to the Episcopal Church. Bishop John W. Howe believes "the budget of the national church is literally out of control, and I want to do what I can to help revise it."

☒ 1940 HYMNALS ARE NEEDED in the Philippines. Send to Philippines Episcopal Church, National Deployment Office, POB 3167, Manila.

☒ COLLEGE STUDENTS and recent graduates may serve the



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☒ ANGLICAN MISSION LEADERS from South Africa, India, and California shared models of mission at a conference on "Anglicans and New Frontiers in World Mission" this summer in St Louis.

☒ THE REV SUSAN COLE-KING, daughter of the late Bishop of Birmingham, celebrated the Eucharist at a Scottish cathedral—the first time a woman has presided at the Eucharist in the United Kingdom.

☒ THE ASSOCIATED PARISHES FOR LITURGY AND MISSION expressed reservations concerning the Episcopal Church's Decade of Evangelism. The group lamented that evangelism is a term that "leads to confusion, misunderstanding, and anxiety."

☒ BY MORE THAN the required three-fourths majority, the Synod of the Evangelical Lutheran Church of Finland has voted to allow women to become bishops. About 400 women have been ordained SELK priests since a 1988 ruling made that ordination possible.

☒ ANGLICAN TRADITIONALISTS were refused permission to end their "One Church, One Faith, One Lord" rally this summer with evensong in St Margaret's Westminster. The refusal was over an issue regarding the ordination of women.

☒ GRANTS FROM the Church Periodical Club will replace books in libraries in the Virgin Islands and Solomon Islands that were destroyed by winds of Hurricane Hugo and Cyclone Namu. The CPC, now in its second century, provides grants to organizations and individuals twice yearly.

☒ HARRY C. GRIFFITH has resigned the directorship of the Anglican Fellowship of Prayer to assume leadership of the Bible Reading Fellowship, an organization he founded nineteen years ago to provide Bible study for Episcopalians in the United States.

☒ MAKES THE HEART SAD to read in *Ratherview*, the journal of the Episcopal Theological Seminary of the Southwest, an article describing a recent service in the seminary chapel: "The seminary cross visible through the chapel window and the altar with two candles lit in preparation for Morning Prayer . . . served as the backdrop for a table centered in front of the congregation holding six statues of Hindu and Buddhist figures."

☒ PRESIDENT GEORGE BUSH has designated 1990 as the International Year of Bible Reading and issued a proclamation recognizing the formative influence the Bible has had on society and the need for world-wide study of Holy Scripture.

☒ PRINCE PHILIP of Great Britain addressed the North American Conference on Religion and Ecology recently at Washington National Cathedral and said this meeting could change attitudes and forge "a new movement of church participation in ecology."

☒ MAKES THE HEART GLAD to have a loyal reader mark his wife's 82nd birthday with a like donation to the work of TAD.

☒ FRANK TREVORROW of Oberlin, Ohio, may be the Church's most senior acolyte. A member of Christ Church, he's been lighting altar candles for seventy-five of his eighty-nine years. Says he, "It's nothing remarkable, just a long life of steady churchmanship."

☒ THE RT REV ARTURO SANCHEZ, Bishop of the 1,200-member Spanish Reformed Episcopal Church, announced that the church has acquired full legal standing following year-long negotiations with Spanish officials.

☒ LAST EASTER more than a



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Hundreds of churches have used and re-used the ads to reach the unchurched and invite visitors (yes, including the Hoxie, Kansas, Project) . . . and the booklets to complement Inquirers' Classes. Thousands of individuals have given the booklet to interested friends.

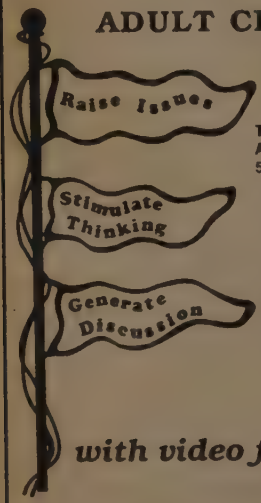
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dozen basketball players and cheerleaders were baptized at Emmanuel Church in Detroit, thus giving the struggling parish its biggest membership boost in years. Before it formed the team, the Emmanuel Eagles, the parish's aging membership had dwindled to fewer than forty.

THE CHURCH OF ENGLAND has hired a London ad agency to launch a campaign seeking to reverse the slide in church attendance. "Jesus wept," reads one headline. "Last Sunday 37% watched the snooker, 23% went down to the pub, 14% washed the car, 8% stayed in bed 'til noon." An ad agency spokesman said, "The trouble is that the Church of England's unpaid publicity is nearly always bad."

THE AMERICAN BIBLE SOCIETY unveiled a new Scripture booklet for people recovering from alcoholism and substance abuse at a daylong seminar conducted by the Diocese of Maryland. *Turning to God: Finding a Spiritual Path to Recovery* was presented at Emmanuel Church to civic and religious leaders celebrating the 25th anniversary of diocesan involvement in substance abuse issues.



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☒ CHURCHGOING IS GOOD for society, setting positive patterns of personal, work, and community life, according to Religion in American Life. About 100 million of the 250 million people in America attend public worship regularly.

☒ ARCHBISHOP ROBERT RUNCIE'S comments on polygamy during his recent tour of South America has raised eyebrows among Church of England leaders. While asserting that polygamy "is not possible for someone who has accepted the Christian ethic," the Archbishop appeared to leave the door open for a more liberal reading of the issue when he added that "polygamous [Husbands] who were baptized in local circumstances. . . would not need to put away their wives from the household."

☒ BERTHA HILL AND HER SON Monroe from Baltimore, Maryland, recently received the Bishop's Award for Distinguished Service because of their work with inner-city children. Every day the mother and son cook breakfast in their small house for as many as forty neighborhood children, and in the past five years have introduced children to the school at St James' Church in Lafayette. As a result, fifty-five children have been baptized and more than twenty confirmed.

☒ APPROXIMATELY NINE TONS of tomatoes have been donated to local charities since St David's Church in Topeka, Kansas, began its "tomato ministry" in 1984. Beginning in April, 208 seedlings are planted annually and harvested three times weekly by an interdenominational crew.

☒ CONGRATULATIONS to the Laymen's National Bible Association on its 50th anniversary. An interfaith, autonomous, lay association, its purpose is to promote interest in Bible reading and study throughout the United States and to develop awareness of the unique role of the Bible in our country's heritage. Chairman of the Board, Kenneth S. Giniger, is a member of the Church of the Heavenly Rest, Manhattan.

☒ WE WILL CLOSE with an item included in a Midwestern diocesan paper from the late, often overlooked theologian, Mae West. She once reflected that, "When choosing between two evils, I always like to take the one I've never tried before."

—Keep the Faith. — Editor

We Recommend



¶ THIS SACRED HISTORY, a collection of essays written by some of the most respected scholars and historians writing in the Anglican tradition. Available from The Society of St John the Evangelist (1-800-225-1534).

¶ AT GOD'S ALTAR by Enid M. Chadwick, a children's guide to the Eucharist, with excellent illustrations and ceremonial directions. Write Thursday Publications, 1846 North Pine Bluff Road, Stevens Point, WI 54881.

¶ THE ORDER OF ST VINCENT, a devotional society for lay ministers. Membership is open to all acolytes, ushers, lay readers, lectors, chalice bearers, vergers, sacristans, and other lay ministries formerly known as "minor orders." More information from Office of the Secretary-General, POB 1548, Joplin, MO 64802.

¶ MOREHOUSE-BARLOW'S new video, *Using the Bible As a Resource For Ministry*. The cost for two ninety-minute casettes is $89.95 and orders can be placed by calling 1-800-877-0012.

¶ BISHOP'S BREW, compiled by the Rt Rev Ronald Brown, Bishop of Birkenhead (UK). Several of the humorous selections in this issue are from this delightful anthology of clerical humor. Available from Morehouse Publishing (1-800-877-0012) at $9.95.

¶ SPICE, a publication and support system for women and men whose spouses are clergy. Address inquiries to Clergy Family Publications, Inc, 130 Buck Lake Road, Crystal Falls, MI 49920.

¶ PROBLEM DRINKING: HOW TO HELP A FRIEND, by Charles Downs. Available from Harold Shaw Publishers, Box 567, 388 Gundersen Drive, Wheaton, IL 60189.

¶ SAMUEL LEUENBERGER'S fine book, *Archbishop Cranmer's Immortal Bequest*, which presents the Book of Common Prayer as evangelistic liturgy. Write William B. Eerdmans Publishing, 255 Jefferson SE, Grand Rapids, MI 49503.

¶ CARING FOR INACTIVE MEMBERS: *How to Make God's House a Home*, a new curriculum designed to train members of parishes how to relate to inactive members, welcome them back, and

prevent inactivity. For more information, write Tebunah Ministries, 7053 Lindell Blvd, St Louis, MO 63130.



Correction

The correct number for Cathedral Films for ordering *The Story of Anglicanism* is 1-800-338-3456 (inside California - 818-991-3290). We regret the error in the last issue of TAD and encourage all planning Adult Education programs to use this excellent resource.

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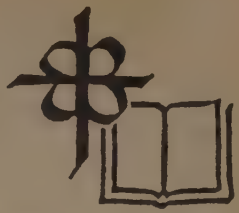
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✠ Deaths ✠

✠ THE REV VINE DELORIA, 88, in Tucson, Arizona. A retired archdeacon and missionary among the Sioux Indians in South Dakota, Father Deloria was one of the first Sioux to be ordained in the Episcopal Church and was the grandson of a renowned religious leader of the traditional Dakota religion.

✠ THE REV EVELYN GARTH MOORE, 84, Chancellor of the Dioceses of Durham, Southwark, and Gloucester (UK).

✠ THE REV ANTHONY DAMRON, OSB, 64, at St Gregory's Abbey, Three Rivers, MI.

✠ THE REV CANON HENRY L. GRANT, 64, whose ministry included parishes in Walterboro, Summerville, and Charleston, SC, as well as the chaplaincy of Voorhees College.

✠ SISTER RUTH VERA, SHN, in the 52nd year of her religious profession.

✠ ISABEL INGHAM BAUMGARTNER, 73, one of the Episcopal Church's most noted journalists, in Kingsport, TN. She created the *Tennessee Churchman* and was one of the founders of the Episcopal Communicators.

✠ CHARLOTTE ALDERSON, president of the Episcopal Church Women in the Diocese of Chicago from 1970-73.

✠ NANCY KEMP, 69, an officer of the National Altar Guild and former directress of the Altar Guild of the Diocese of Los Angeles; from St Nicholas' Church, Encino.

✠ JOHN C. GOODBODY, 75, of Seabrook Island, SC. He was retired director of communications for the national Episcopal Church, former president of Seabury Press in New York, and consultant to Trinity Parish, New York.

✠ ELIZABETH RHEA SAMUELSON, wife of the Rev Clifford L. Samuelson, retired priest of the Diocese of Olympia. She was the daughter of the former Bishop of Idaho and served for many years as Director of Religious Education at Epiphany Church, Seattle.

✠ JANET WATTON, wife of the Rt Rev James Watton, retired metropolitan of Ontario, in a car accident in Southampton, Ontario. An active churchwoman, Mrs. Watton served in a number of capacities in the Anglican Church.

✠ REX HARRISON, 82, noted actor of film and stage. A memorial service was conducted from the Church of the Transfiguration, Manhattan.

✠ J. E. METCALFE, 82, active and loyal supporter of the Church and of TAD; from St Paul's Church, Fayetteville, Arkansas.

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Transept Trivia Prayer Book Ponderings

Get out the Prayer Book and work your way through these triviae.

1. Using only the Prayer Book, where can you find out in what year Easter last came on April 15?

2. Look at the church feasts listed below. Mark each one as "moveable" (m) or "fixed" (f).

   _____A. Ascension
   _____B. Christmas
   _____C. Easter
   _____D. Annunciation
   _____E. All Saints

3. For a marriage to be performed in the Episcopal Church, which of the following criteria must be met?
   A. Both the man and woman must be baptized Christians.
   B. At least one must agree to give a ring as a token of the pledge made.
   C. At least one witness must be present.
   D. All of the above must be met.

4. True (T) or False (F)? The rubrics of the Prayer Book make no provision for the receiving or presenting of an offering in either Morning or Evening Prayer.

5. True (T) or False (F)? Our Church allows each communicant the right to determine how he or she will receive Communion by intinction.

— The Rev Kenneth L. Fields

Answers on page 58

Transept Trivia Answers

1. One of the two Tables, beginning on page 880, would tell you that Easter Day came last on April 15 in 1990.

2. (A) M; (B) F; (C) M; (D); F; (E) F. Moveable feasts depend each year on Easter's date.

3. (B). One party must be baptized; and two persons must witness the event.

4. False. "Additional Directions," page 142, permit offerings. The 1928 book made no such provision.

5. False. The method of receiving by intinction is determined by the bishop. (page 407-408)

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Neo-Conservative?

GOOD QUESTION.

We regret the "cultural captivity" of the Church.

We hold reservations about the new "inclusiveness" which seems to display no objective basis for it.

We observe a flaccid profile of "liberal ascendancy" that is only *un*-liberal towards Catholics, "Morning Prayer" Episcopalians, and, most unwashed, the charismatics.

We are tempted to fight it out ("if it takes all summer"—U. S. Grant) on the basis of "issues."

Are we neo-conservatives?
I reckon not.

Rather, we aspire to be true revolutionaries. We believe in grace rendered: in Calvary's judgment on the "sins of the whole world." Our grace is His justice.

Never forget the Jansenists. Their cry of *ad fontes* was the most "conservative" of their century. In fact, they drew the full fire of the "liberals" of that day, The Society of Jesus. But the Jansenists' teaching was pure grace. It was pyrotechnic in the night sky of seventeenth-century thought.

Might conservative Christianity, venturesome and balanced, do for the Church. . .what Balanchine did for the dance?

—The Rev Paul F.M. Zahl
for *The Anglican Digest*

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BY HOOK . . . OR BY CROOK

Memory Walls

WE HAD WANTED TO do it for years. Finally, a sabbatical leave gave us the opportunity. Night after night for weeks we pored through more than 10,000 color slides to select the very best shots of well-loved family, memorable events, and stunning scenery. With iron discipline we reduced fifty prize winners to twenty-five. Enlargements were made and mounted—artistically, we thought—on just the right wall. Sometimes an effort like this is referred to as a "brag wall." For us it's a memory wall, perhaps a nostalgia wall. We find it impossible to pass by without stopping, looking, remembering, and smiling warmly.

In a recent *Christian Century* article, historian Martin Marty commented on the limitations of family photographs. "They represent attempts to rescue something from the almost incommunicable past...We know that they distort. They usually show people displaying eternal smiles, which are unrepresentative of the faces they really wore. Pictures also have borders. With their edges they domesticate, they make safe the experiences we want to recall. Most of them are posed so they represent a frozen and over-ordered experience...They isolate the artificial elements from life...So it is possible to overpraise photographs and memory."

When Mary of Magdala encountered the risen Jesus at the tomb, she was so full of joy and excitement that she wanted to hold on to the moment. "Touch me not," Jesus said, "for I am not yet ascended to my Father." He knew that neither the past nor the present could be fixed in time like photographs on a nostalgia wall. His mission would not be completed until He returned to the One who sent Him, so that the gift of the Spirit could be sent to dwell with His disciples forever. In that way His mission would continue, ever evolving, ever new.

Like Mary Magdalene, we Christians want to cling to our past experiences of the Lord. We are devoted to and very comfortable with the Jesus already revealed to us, known by us. We resist those new encounters with Him which come to us through the contemporary work of the Spirit.

As this time of All Saints, we should pause and consider that memory walls are not only fun to make but are an essential part of a faith in which *anamnesis*, remembrance, is at the center. But we must not let those walls become barriers which block our meeting the risen Christ anew.

—The Rt Rev A. Theodore Eastman
Bishop of Maryland

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30 years ago in TAD . . . 1960

ENCORE !

Holy Cross Day – September 14

WE ARE CELEBRATING the feast of the cross, whereby darkness was dispelled and the light restored. We are celebrating the feast of the cross, and with the crucified One we are raised up, leaving behind us the earth and sin so that we may possess what is above. How great the cross! What blessings it holds! He who possesses it possesses a treasure. More noble, more precious than anything on earth, in fact and in name, it is indeed a treasure, for in it and through it and for it all the riches of our salvation were stored away and restored to us.

If there had been no cross, Life would not have been nailed to the tree. If he had not been nailed, the streams of everlasting life would not have welled from his side, blood and water, the cleansing of the world; the record of our sins would not have been cancelled, we would not have gained freedom, we would not have enjoyed the tree of life, paradise would not have been opened. If there had been no cross, death would not have been trodden under foot, the underworld would not have yielded up its spoils.

The cross is also Christ's exaltation—listen again to his own words: "When I am lifted up, I will draw all men to myself." You see then that the cross is the glory and the exaltation of Christ.

—from the homilies of St Andrew of Crete, 660-740

A glimpse of our Christmas/Epiphany issue which will be received by our readers, God willing, by Advent.

PREVIEW

- Symbolism and the Church Year by Madeleine L'Engle
- Whatever Happened to Heaven and Hell?
- The Season That Runs Backwards
- A Tribute to Archbishop Runcie
- Preaching Jesus Christ
- Growing Up Episcopalian Fifty Years Ago

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